THE PACIFIC

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Pac Theo Sem
Reading Room

WHO IS THE HONEST MAN?

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true.
Whom neither force nor fawning can
Unfix or wrench from giving all their due.

Whose honesty is not
So loose or easy that a ruffling wind
Can blow away, or glittering look it blind;
Who rides his sure and easy trot
While the world now rides by, now lags behind.

Who, when great trials come
Nor seeks nor shuns them; but doth calmly stay
Till he the thing and the example weigh:
All being brought into a sum,
What place or person calls for, he doth pay.

Whom none can work or woo
To use in anything a trick or sleight,
For above all things he abhors deceit;
His words and works, and fashion too,
All of a piece, and all are clear and straight.

—George Herbert.

THE PACIFIC

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2716 Hillegass Ave., Berkeley

PIONEERS.

The decision of the Baptist Church at Los Gatos to permit persons seeking membership therein to enter without baptism by immersion puts that church in line with the progressive spirit of the age. The Rev. Robert Whitaker says that he has been waiting for twenty-three years for such action as this in some church of which he was pastor. Of course church and pastor will be censured by the "stand-patters"; but Baptists as well as all other denominations resting on any narrow foundation might as well now as later conclude to accept the inevitable. The change foreshadowed in the action of the Los Gatos church can no more be stayed than could King Canute centuries ago stay the incoming tide on Britain's shores. With the searchlight of twentieth century thought penetrating all life and all institutions the younger generations will assert themselves and do away with all narrow insistence. Repentance toward God and faith toward our Lord Jesus Christ, as in apostolic times, and not any initiatory rite such as baptism by specified mode, will sometime be the one requirement for church membership all around the world.

We do not, of course, look for any wide-spread action, such as that of the Los Gatos church, in the near future, but the leaven is at work. Those who cannot look with favor on the change will pass on one by one into the other life and the young men and young women, trained in newer and different schools of thought, will be at the helm, and finally the transformation will come with a great rush. They who take that stand today are pioneers.

It is worthy of note that the First Baptist Church of Berkeley is permeated considerably with this broadening spirit. People cannot mingle as the members of the different denominations have to in this age of the world and hold strenuously as of old to the non-essentials of the Christian life. "By their fruits, ye shall know them." They see and admit that Christ has some sheep outside their folds, and they begin to question the wisdom of closing the doors against such.

One of the things tending to lead people to throw down such obstructions as we herein consider is the increasing financial straits in which so many churches find themselves in these days. Churches cannot be started to grow up with the country any longer; nor as back alley enterprises. To succeed they must be started in a businesslike manner and properly financed all along; and very few people have any money lying around loose to be wasted.

THE CITY TEMPLE PREACHER IN SOUTHERN CALIFORNIA.

According to reports from Southern California the Rev. R. J. Campbell captured that part of the Pacific Coast, as he has, so far as we know, all parts of the country. The Sunday evening when he preached in the First Congregational Church of Los Angeles the auditorium was far from holding all who went to hear him. The following Tuesday evening he gave an address at the meeting of the Congregational Club, and spoke at a socialist mass meeting on Wednesday afternoon. One who heard the three addresses says, "All were inspiring."

At the socialist meeting Mr. Campbell was asked, "What about the statement, 'the poor ye have with you always?'" "Why don't you finish the passage?" asked Mr. Campbell—"Me ye have not always." And then he proceeded to show that there is little use to try to remove poverty if the spirit of Christ is not made to pervade everything and that no economic reconstruction of society, inevitable though that is, can do much for the permanent betterment of mankind, until the religious motive and spirit hold sway.

The evening Mr. Campbell gave his lecture in Berkeley we noticed applause on the part of some socialists whenever there was anything said suggestive of loaves and fishes, but none when the need for the spiritual was presented. The men giving that applause seemed deaf and dumb and blind whenever the thought of the lecturer touched on the spiritual.

IRREVERENCE AND COMMERCIALISM IN EVANGELISM.

Writing concerning the Billy Sunday evangelistic campaign in Springfield, Ohio, a correspondent of The Lutheran Observer mentions his irreverence as one of the objectionable features. From his prayers these quotations are given:

"Well, Jesus, I thank you. I am working hard, Jesus, but I love a fight. I shun the path that is covered with roses and Persian rugs, and the bed that is made of swansdown. None of that kind of thing for me, Jesus. You know, Jesus, and so do I, that all the devils in hell and all the devils in Springfield are wriggling and squirming because they know I have something up my sleeve that I am going to hand them this evening."

"Yes, devil, I want you to understand that I am right here at work and that I propose to fight you with all the power that God has given me. I want to serve notice on all you devils in hell that as long as I am able I will see to it that you will not have as busy a time in Springfield in the future as you have had in the past."

The writer of the Observer remarks: "Both of these are supposed to be prayers."

Commercialism was very apparent throughout the campaign: "Items relative to meetings by Mr. Sunday in other cities were furnished the local newspapers, and the public was kept well informed as to his movements elsewhere and the success he was meeting with. Then, a few days before the arrival of the evangelistic party, postcards of Mr. Sunday were placed on sale in every possible place in the city. These cards showed the evangelist in various unusual postures, taken in such a way as to show beyond a doubt that they were posed for the purpose. Another feature showing

commercialism was the competition with other cities. Constantly during the series articles were appearing in the papers showing the conversions and money raised up to the corresponding date in Toledo, Lima, Erie, and other places. By this means the personal workers were urged to do more, so that Springfield might eclipse the records of other cities. So Springfield broke the records."

PACIFIC COAST NOTES.

Sacramento has subscribed $162,000 for a Y. M. C. A. building.

Six million dollars were spent in the City of Spokane in 1911 for beer and other alcoholic drinks.

Here is race prejudice for you. A Japanese man at Oroville, married a Chinese woman, and fearing for their lives at the hands of both Japanese and Chinese residents, left the place under an armed guard for parts unknown.

Freshman "rushing" and pledging by fraternities and sororities, has been abolished in the University of Washington. This is by a faculty ruling that no fraternity shall initiate any pledge before the student has earned 12 credits.

Acocrding to a bulletin issued on the first of January, by the California State Board of Charities, there were 688 persons in the reform schools, 2972 in the state prisons, 7701 in the hospitals for the insane, 117 in the industrial home for the adult blind; in the Sonoma State Home, 914. Total inmates of state institutions, 12,392.

The evangelistic meetings by Gipsy Smith have been such as to commend him as a worker to all who have had part therein. Great good, it appears, is coming from the campaign. Some of it can be tabulated later; some of it, perhaps never. We have asked the Rev. R. W. Rogers, who has been a pretty constant attendant and an active worker, to write an article concerning the meetings, and it will appear next week.

The indications are that the steel plant at Port Townsend, Washington, will be out of its financial troubles and in operation again in a short time. It is to be hoped that Mr. James A. Moore of Seattle, who promoted the enterprise, will not be crowded out in the reorganization and the plant fall into the hands of the steel trust or of railroads preferring to freight steel across the continent rather than have it manufactured here.

When the congregation was assembled in the Hayward Presbyterian Church, Sunday evening, January the 7th, the Rev. Mr. Rogers proposed that the service there be omitted for that evening and that all go to the Congregational Church, where the pastor, the Rev. Mr. Naylor, was to speak concerning Gypsy Smith; this was done and an evening of good fellowship was the result for both the Presbyterians and Congregationalists.

Mr. Robert Dollar, the well known ship owner, who has been in China for a few months writes: "The republic should be recognized at once by the government of the United States. I believe that the recognition of the new government by Congress would end the war and place this country on a safe and peaceful footing for reconstruction. The new government will be established beyond a doubt and the United States should not lose this opportunity of gaining the friendship of the people of this country."

At a union meeting of the Protestant churches of Palo Alto last Wednesday evening, Governor Johnson was petitioned to reprieve all prisoners sentenced to be hanged, until the people of the state have an opportunity to express themselves at the polls on the question of capital punishment. The San Jose Mercury says that the Rev. Roy H. Campbell, pastor of the Congregational Church, made an earnest appeal for the resolution, telling of the conditions in Michigan where capital punishment was abolished long ago, and of the action of Governor West, of Oregon, reprieving all who are sentenced to be hanged, until the people can vote on the question.

REV. R. J. CAMPBELL IN PASADENA.

W. N. Burr.

"I don't see any John Bull about that man," remarked The Lady Sitting Behind Me, as Rev. R. J. Campbell appeared upon the platform of the Y. M. C. A. auditorium in Pasadena the other night.

"Because he was cast in a Scotch mould, if I'm not mistaken," said her companion.

I was not eavesdropping. The remarks were thrust upon me. The chatter in the seats "just back" cannot well be kept from one's ears unless one be stone deaf.

The lady was right. The Rev. Reginald J. Campbell looks no more like the short, plump John Bull of the cartoons than a tall pine looks like a spreading liveoak. His thin form, young-old face, and crown of rather bushy white hair carry no suggestion of the typical beef-eating Englishman.

But be he Englishman, Scotchman, or neither, he is a man who thinks down into the roots of things, and it is well worth one's while to "be paying strict attention" when such a man opens his mouth to speak his message. It was that grand old soldier, Dr. R. R. Meredith, who said to Mr. Campbell as he took his hand after the lecture the other night: "If any man dares to malign you in my presence after this, Mr. Campbell, I shall have somewhat to say unto him."

Mr. Campbell refuses to be "Doctored"—one more proof of his greatness, perhaps. But as one follows him as he speaks from the platform the impression grips and grows that his greatness lies not a little in his simplicity. Great events and great thoughts seem to be to him like toys to a toy-loving child. He picks them up easily and has a good time with them. He presses his hearers up the heights, and may I not say into secret places of the Most High, with apparently little effort. World movements are his commonplaces. He is surprisingly familiar with them—reminding one, in this particular, of Joseph Cook. But he plays with such things with so much more ease than Joseph Cook ever did! The great Boston lecturer had a way of robbing the dictionary of its most ponderous words and then tacking on additional syllables of his own; but the great man from London seems to handle almost anything that goes on in the world with words that any school boy finds in his reading books.

Mr. Campbell's subject in Pasadena the other night was "Social Christianity," or "Christianity and the Modern Social Movement." He may properly be termed a "Socialist" but in its broadest, finest sense. He has been called "a spiritual Socialist" which no doubt fairly defines his place among thinkers with the social passion. I was reminded as

he came out upon the platform of the first time I saw and heard him. It was at the International Christian Endeavor Convention, held in Denver, Colorado, in 1903. The first evening of the Convention Mr. Campbell spoke to an audience estimated to number 15,000 people gathered in and outside the great tent, "Endeavor." His theme that night was "The Fellowship of the Nations, and Its Effect on the Coming Kingdom." Towards the close of this address he said: "But where is the use of talking of human brotherhood unless we realize the divine Saviorhood? I have no patience with a social gospel that is nothing but a social gospel. It cannot take the place of the cross, yet no man can stand in the shadow of the cross without feeling his heart going out in sympathy towards the suffering of his fellowmen." Those words, which I heard him utter nearly nine years ago have held him to a warm place in my heart during the later days in which he has been facing the ordeal of fiery criticism. It is a joy to know that as he comes to be better understood many of his critics are finding themselves his friends. Is it not possible that in proclaiming his "New Theology" message he has been not far in this day from the position in which One mightier than he stood in His day when He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil"? And is not the Socialism for which Mr. Campbell stands heavily impregnated with pure Christianity?

His Pasadena lecture revealed his belief that the outer conditions that are wrong under the present system of organized society can only be changed by a deeper, finer inner life. "A hard, materialistic Socialism cannot accomplish its end," he said. "It must be accomplished by a spiritual development in the individual before success can be attained." "It is true," said he, "that the average man does not seem willing to listen to the spiritual appeal today, but there must be response to the spiritual appeal before the great problems of the day can be solved. It is only by the spiritual consciousness that civilization will win its fight against existing conditions."

He gave figures showing that practically all England's wealth is in the hands of a few, and said that 940 out of every 1000 people who die in England leave no will because they have no property or money for distribution among their relatives. Nearly one-third of the people live below the poverty line in England. Some people call it the "starvation line."

He spoke of the burden and the evil of war and the war spirit. He deplored the fact that about 75 per cent. of the internal revenue of the United States and of England goes to maintain the army and navy, and to strengthen them, or to pay interest on war debts. "But the common people," said he, "are now everywhere largely opposed to war, no matter what attitude the powers in control may assume." He believes that the general thought and feeling of people the world over is higher today than ever before, and that people are coming to have the cause of humanity more at heart than ever before. "A new spirit is rising and gathering headway in every civilized country," said he, "and this spirit will eventually bring about the end of all wars. And this spirit is the new social consciousness, a force to be reckoned with in every civilized country of the world."

By the social consciousness he means, in a word, the spirit of unselfishness. "Selfishness," said he," is the great cause of human misery. The remedy for the wrong conditions in human society is a reorganization of society on a basis of helpfulness. Each person must stand ready to help every other person, instead of watching with sharp eyes to get all he can out of his neighbor. It must be a proposition of 'each for all and all for each.' In other words, the cure lies in pure Christianity, not merely in the doing away with misery and want, but in the development of soul along with the more just distribution of material things and the abolition of misery. There must be a spiritual change. Economic changes are not enough."

R. J. Campbell is loyal to Jesus Christ. He looks into things with the eye of a mystic, it is true, but who but a mystic can enter the secret places and look upon the hidden things of the Kingdom?

La Canada, California.

"THE SERVANT IN THE HOUSE."

By Albert W. Palmer, pastor of Plymouth Church, Oakland.

The scene of this play is laid at the home of an English vicar. The vicar is in trouble, for both his house and his Church are embarrassed by bad drains and the whole establishment is in need of costly repairs. In the meantime, because of the drains, the people refuse to come to Church, but listen on the street corner to an atheist orator.

The vicar's wife, who is fanatically devoted to advancing the prosperity of her husband, has sent for her brother, the Right Reverend Ponsonby Makeshift, Bishop of Lancaster, an unscrupulous, greedy and worldly-minded, ecclesiastic to come and help raise the money to repair the church. In the meantime the vicar has heard of the arrival of the famous and successful Bishop of Benares from India and has received a letter from this great personage informing him that he is in reality his long lost brother, Joseph. A letter has also come from another brother, Robert, who, some fifteen years ago was cast out by the vicar as a drunken, worthless vagabond.

In preparation for these visitors, a butler has been hired; his name is Manson and he is the Bishop of Benares in disguise, and, by his dress and his words, the reader, or the hearer, soon discovers that he symbolizes a greater man than the Bishop of Benares,—even Christ himself. It is an unhappy discordant household in which Manson finds himself, not quite so sordid or so tawdry as the boarding house depicted in "The Passing of the Third Floor Back," but still a household which has not yet learned the peace and joy which comes only with complete allegiance to the highest. The vicar suffers from his lack of decision, and from a certain dilettante professionalism. His wife suffers from her blind and often selfish husbandworship. Mary, the daughter of Robert, who has been brought up in the vicar's household, is a beautiful young girl with an unawakened soul, just beginning to question within herself about her father; and Robert, her father, who soon arrives, is unquestionably dirty and profane and foul.

The effect which Manson has upon each of these people reminds one very strikingly of the influence of the "Passer-by" upon the poor souls in the London boarding house, as depicted in "The Passing of the Third Floor Back." He tells Mary that she can have anything she wants if she only wishes hard enough for it, and he bids her to think what she needs most and what she has never had. The girl goes out to think it over and decides in her own soul that what she needs most and has never had, is her father, and that she will know him when she finds him, because he will be good and beautiful and brave. The father profane and dirty and apparently half drunk. Manson, the butler, receives him with courtly coutesy, serves breakfast to him as he might have served the Lord Bishop himself,

penetrates beneath his rough exterior and awakens memories of Mary's mother, and so quickens and transforms him that, instead of raising a riot as he intended to do when he came, he goes out to make use of his profession as drain digger by investigating the condition of the drains of the church.

The irresolute vicar, touched by his conscience for his mistreatment of his brother Robert all these fifteen years, comes to a decision and informs his wife, to her great horror, that he intends to tell Mary all about her father. Then the question arises what to do with aMry's disreputable father and the vicar's wife is in favor of shipping him off to Australia; but, when she tries to ask Manson, the servant of the house, to see to having it done, he takes possession of the situation and makes the vicar and his wife see that the only thing to do is to take Robert into the house and treat him in every way like a brother.

In the meantime Mary, who has met her father, not recognizing him, but taking him for a thief and a tramp, has learned from him that he is longing for his little girl, and has confided to him that she is looking for her father, and that she will know him when she finds him for he is good and beautiful and brave; and her father has not the courage to tell his daughter who he is. She now suggests, following the proposal of Manson, that it might be possible to redeem her father, even though he is so very bad, by loving him and being kind to him, even as she had noticed this unknown tramp made softer and gentler when she was kind to him.

When they arrived at this conclusion the greedy and unscrupulous Bishop of Lancaster is shown out of the house shouting at Manson as he goes that he would like to nail him up somewhere and receiving assurance from Manson that he had already received very like treatment from similar gentlemen before! Robert comes in all dirty and excited from examining the drains in the church, and announces that he has found under the church a great vault filled with all manner of filth and human bones and announces that he is going to clean it out. The vicar, rising above his weakness and his indecision, and throwing his clerical gown and collar from him, announces that he will join with Robert in the unpleasant and dangerous task. They are about to go to the work when Mary says, "But there is one more word to say." "What is that?" "That you are my father!" "How do you know?" "Because you are good and beautiful and brave!" And then Manson, the servant in the house, announces, "The Bishop of Benares is here." "Where?" "Here." "But where is he?" asks the vicar again, and Manson only replies smilingly, "He is here!" And the vicar awakening to the realization of who Manson is, says, "In the name of God, who are you?" and Manson replies most impressively, "In the name of God, I am your brother."

What is the meaning of this play? There are two meanings, it seems to me. The first and obvious meaning is that it presents a picture of what the effect might be if Christ came to dwell as a servant in almost any ordinary household. How He would quicken our faith in prayer, for He would teach us the power of "wishing" for things! How he would awaken within the sinful a realization of their better selves! How he would cast out the spirit of greed and materialism; and how He would make those who are weak and undecided, strong and vigorous in the service of humanity! This is the first and great message of the play to almost all who hear it. And the play thus becomes one of the greatest and most effective sermons of our day. I cannot see how anyone can hear the play without feeling a new reverance for Christ and a new and humiliating sense of how far short we come of living up to the measure and stature of his life in our own lives.

But it seems to me as I study the play, that I see a deeper symbolism within it. This interpretation is my own and I am not sure that Mr. Kennedy, the author, meant what I found in the play. I have read carefully the reviews of the play, and no critic seems to have found this symbolism, but I believe it is there and that a careful reading of the play will demonstrate the fact that all the characters in it have a symbolical value. Here is my key to the symbolism of the play: The empty church with its disordered drains represents organized Christianity today and the spiritual unrest. The great vault, filled with filth and dead men's bones is the city slum, the submerged tenth; the uncouth, outcast brother, represents the workingman who, as he says, "has a new religion—Socialism." The Bishop of Lancaster represents the "higher-up," who, because of his greed and materialism, is represented as deaf and blind. The vicar represents the ministry, and clergy, and his wife represents the comfortable middle-class membership that does not want to be disturbed by having the preacher preach about anything but the conventional themes, and who is unwilling to welcome Robert the workingman, to its well-kept house. Mary represents the youth, the spirit of the future. She must be dealt with honestly. She can have anything she wants if she only wishes for it hard enough and she is coming to realize her kinship with the downtrodden workingman. And the good day of the future will come when, under the inspiration of the Son of Man, the vicar shall cast off his allegiance to the greedy Bishop and shall join with Robert, the workingman, in clearing up the drain of oppression in the world.

THE REV. REGINALD J. CAMPBELL BEFORE THE MINISTERS OF LOS ANGELES.

Harold S. Tuttle.

Rev. Reginald J. Campbell addressed the clergymen of Los Angeles under the auspices of the Congregational Ministerial Union, at the First Congregational church, Monday, Jan. 8. His address was followed by a series of questions on a wide variety of themes, all of which he answered with his characteristic suggestiveness and insight.

With reference to the liberal movement in theology he said: "The liberal movement began with an attempt to recover the historic Jesus. "Back to Christ" was the cry raised by those who rejected the traditional interpretations of theology. It was assumed that Jesus was a teacher of the stamp of our modern rational teachers, reasonable in his teachings and possessing no thought of himself as a supernatural being. The movement was represented at the beginning by Renan. It affected all protestantism, and to some degree influenced the Catholic Church.

But after the search, liberal criticism has been forced to acknowledge that Jesus was more like the Christ of early Church theology than the rational teacher which they had expected to find. They found a Christ who did not correspond to the Unitarian conception.

At the present time there is one wing that denies the historicity of Christ entirely; Christ is an idealized figure, who has no historic prototype. The main stress has always been on the mystic Christ, but, say they, he cannot be identified with the historic Jesus.

The main current is that Jesus alone made possible the realization of the mystic Christ.

The old liberalism destroyed itself by the results of its own work. But there is a new liberalism which is vital and growing, which will require a restatement of religious faith. And this new liberalism is centered in Jesus Christ. It is impossible to separate the Jesus of history from the Christ of faith. All that we know of the mystic Christ who is at the same time the source and goal of the human race we know through the Jesus of history.

Speaking of the weakening hold of the modern church upon society Mr. Campbell said: 'This is another instance of the church suffering from her very success. Not once nor twice, but many times this has happened. The church has held up its ideals for man's service to his fellow man. It has performed the function of education and of philanthropy by which civilization itself was fostered. And so far has it succeeded that society as a whole has taken over these very functions. The church as an institution is counting for less and less, yet the Kingdom of God is counting for more and more. The leavening of society has been carried on by agencies inspired by the church, yet separate from it.

"Another answer attempting to explain the loss of influence of the church is that its message is too often couched in language of the past age. Yet it is not observable that people flock to the modernist preacher more often than to the safely orthodox. The lack of the social gospel has also been named as a reason for the church's decline. But the church where the social gospel is preached is not more thronged than the opposite type.

"There is some deeper reason. The condition is due to the strides taken by science. Its progress in the last fifty years has been greater than in the previous two thousand. But we have paid the price for it. Men are influenced by the things they are interested in. We have learned to measure the benefits of life in terms of material things. The scientific atmosphere has developed a new type of man. He is not interested in the purely spiritual evangel.

"But a reaction is sure to come. We might reconstitute society outwardly, and we should find very little difference. We must learn the lesson that 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

The Church has shown marvellous power of recuperation and readjustment. The time of greatest depresison was the eve of the Wesleyan revival. History has a lesson to teach us. Our need is for more of the good old-fashioned piety. We have many ministers of Christ; but not many stewards of the mysteries of God. We want true prophetic fire. We want men of vision who will not compromise, men who have the conviction that the eternal worth is more than the temporal."

Following his address Mr. Campbell was asked a number of questions. "What is the teaching of the new theology as to the deity or the divinity of Christ?" was first asked. "We must not have a lesser Christ than the Chuch has taught for ages," was the answer; "but the real issue is not the status of Christ, but of us. I find it difficult in England to make my brethren see that. I do not know how it will be here. Who or what are we? That is the real question. Not worms of the dust, but sons of the living God!—'being of one substance with the Father.' "

The tenseness of the discussion was relieved by the answer to the query, "Do you believe in a personal devil?" With a smile playing over his face, and with expressive deliberation, the speaker replied, Lots and lots of them."

"Do you believe that we lose our identity after death?" was next propounded. ""No. Our identity is not lost. But let us not forget that identity has no value apart from the whole. We are what we are because of our kinship with universal life. The highest ideal for the fulfilment of life is to give it for the whole."

The distinguished visitor was quite surprised with the inquiry as to the stand of liberal theology on modern biblical criticism. "I am surprised to find that critical questions that are regarded in England as settled once for all are still matters of open discussion here," he said. "Biblical criticism is not a matter of modernism or conservatism. It is merely a question of ascertainable fact. The most conservatively orthodox in Great Britain accept the results of higher criticism exactly the same as do the proponents of the new theology."

A REMINISCENCE OF THE CIVIL WAR.

During the years one of our Veterans who is also an ex-prisoner, has occasionally told to interested hearers the story of experiences on battlefields and in military prisons. Which reminds us that on a certain Sunday morning at the breakfast table of a pastor in the old Bay State, in whose pulpit he was to speak, our Veteran answered questions relating to experiences in prison. The newly arrived Irish waiting maid did not accurately get the connection of remarks and received the ominous impression of a minister under arrest and in confinement.

When alone with her mistress, with hands upraised in horrified protest, she exclaimed, "An is the gintilman a pracher, an is he just out o' jail, and will he spake in yer pulpit this marnin?"

He has been frequently urged to write the story while yet the picture shines clear in memory, and this he has at last consented to do.

The announcement is as follows:

"Prison Life in Andersonville," with special reference to the opening of Providence Spring. This title is of a book soon to be published by the Rev. John L. Maile, of 1214 Ingraham Street, Los Angeles California.

Rev. James M. Campbell, D. D., the author of an extended list of theological and others books that are widely read in America and in England has closely examined the manuscript and says::

"This thrilling war story, by one of the Veterans, is of real value, alike as a historical and as a human document. It throbs with life.

"Without bitterness, it depicts in a very realistic fashion the hardships endured in the Confederate prisons. To many the culminating point of interest will be the opening of Providence Spring. Every page pulsates with a spirit of true patriotism. It deserves a wide reading."

Rev. Dr. Charles B. Rice, Secretary of the Congregational Board of Pastoral Supply of Boston, thus expresses his thought concerning the forthcoming book:

"My dear Brother Maile:

"I have learned with great interest of your purpose to print some account of your prison life at Andersonville. I have a most vivid recollection of the story which you told of some part of that experience at our Thanksgiving dinner table at Danvers, more than twenty years ago. During the long time that we sat about that table, the minds of those children were not set, most, upon the dishes which the table bore, though their thoughts were not apt to be lightly turned from such matters. I only hope that the narrative as you have prepared it for the press has not lost anything of the wonderful vividness and naturalness and simplicity which it had when we heard it.

"I remember very particularly the way in which you told of the planing and shaping and setting up of that wooden pail and of the use to which it was put, being the means perhaps of saving your life.

"I remember, too, how you spoke of your dividing a certain pie, while a squad of hungry men stood about you, one of whom said: 'Sergeant, I give in that this piece is a trifle bigger than the rest.'

"It can hardly need to be said that in all this narrative there was not a tinge of bitterness. I do not believe that your book will have any bitterness in it. It is a story of life in the midst of war, and of war between brethren. I have long wished that you would write it out for preservation. It will not be read in anger. It will be read with an interest that cannot belong to anything but the record of actual human life.

"There will come up along with it thoughts of tenderness and of thankfulness.

"There has never been at any time as much of the reality of ill feeling toward the South as some have supposed. Other and deeper sentiments have kept their place even when the strain upon them was greatest.

"In the years before the war for the Union, the school histories that all the children studied and the other histories that many children and older people read dwelt upon the events of Colonial and Revolutionary times much more proportionately than the later histories have done. Every school boy knew that there was a Fort Moultrie before there was a Fort Sumpter. He had probably seen the picture of Sargeant Jasper jumping from off the log ramparts to pick up the flag which a British ball had broken from its staff. He knew too the early memories that went with the name Sumpter itself.

"Every boy heard Patrick Henry's speeches read or recited when he first stepped into the district school house and he recited them himself as soon as he was big enough to stand up on the floor and 'speak his piece.' He knew many other such things.

"On the One Hundredth Anniversary of the Battle of June Seventeenth, 1775, when a Confederate Regiment marched through the streets of Boston to lay its tribute from South Carolina by the Bunker Hill Monument, there was the loudest and longest cheering of all that day. My throat was hoarse and my hands were sore. We are all of one family.

"But I am glad that you came out of Andersonville, and that you have told its story."

THEATER-GOING AND PREACHING.

By Rev. Joseph Rowell.

Dear Pacific:

In your last issue you tell of two prominent preachers who, on the same Sabbath gave their people sermons on "The Passing of the Third Floor Back," and in your analysis of the drama, I find no word of Christ or salvation, but simply the healthful influence of a good life. Now Paul tells us that we ministers are "ambassadors for Christ," and of course are bound to truly represent our Master, and to say first the things that we would say in like case. Now were Christ here in person, can any sane man imagine him giving us a sermon on "The passing of the Third Floor Back"?

Again, your article tacitly commends theater-going for Christians. Now were theaters managed by Christian people and all the dramas presented in them as healthful as the one in question, Christians might well frequent them. But is there in the world such a theater as this? And if there were, how long would it live? Fifty years ago the attempt was made in an eastern city to have a theater which Christian people could well frequent, but the effort was soon abandoned. Actors like Edwin Booth, Forest or Macready, could fill such a theater, perhaps, just as a few great preachers can fill any church, but such are extremely rare.

We must take the theaters as they are, and not as we would have them, and I cannot imagine any Christian who has fellowship with the father and the Son, and who is trying to make the best of his life, finding pleasure or profit in attending such theaters as we have or can have.

Theater-going church members are very rarely actively interested in doing Christ's work of seeking and saving the lost.

NOTES AND PERSONALS.

This is the season of the year for annual church meetings. We would be pleased to have items of interest concerning them. We are able to give a large number this week. Let the example be catching!

The Congregational ministers of San Francisco and vicinity will meet with ministers of other denominations in union meeting in the Y. M. C. A. Building next Monday. Gipsy Smith will speak, and local ministers also. One week from next Monday the Rev. Ray F. Carter, of Wallace, Idaho, will speak to the Congregational ministers.

The Rev. W. R. Bair is ill at his home at 1976 Forty-second avenue, Oakland. This Civil War veteran and preacher has many friends in California, where he has lived and worked for several years, whose hearts will go out to him sympathetically. Very few of his brethren hereabouts have seen him since that day about two months ago when he gave at a meeting of the ministers a very interesting account of his recent trip which took him over some of the country through which he had marched as a soldier in the days between 1861 and 1865.

THE RESIGNATION OF REV. W. ELSWORTH LAWSON.

Mention was made in The Pacific last week of the resignation of the Rev. W. Elsworth Lawson as pastor of Pilgrim Church, Oakland. At a meeting last Friday evening the resignation was accepted to take effect the first of May with salary for that month. Should a desirable field open up to Mr. Lawson before that date, it was voted that he be released at any time. Mr. Lawson's resignation was in the true Christian spirit, and in order that readers of The Pacific may know why and how this pastoral relation is severed we quote it as follows:

"It is with real sorrow of heart that I ask to be relieved from the pastorate of Pilgrim Church.

"Since I came to you, two years and nine months ago, it has grown increasingly clear, both to me and to your trustees, that you undertook too heavy a burden when you fixed my salary at $1,800. Three months ago I voluntarily reduced that amount to $1,500. Even that is more than you should, in fairness to yourselves, be asked to raise; and I find it wholly inadequate for the proper support of my family. I am therefore compelled to tender you my resignation as pastor, to take effect at such time as may seem convenient to you.

"Now this letter has not been written without a great

deal of thought and prayer. What God has in store for me in the immediate future I cannot tell; but I never felt more strongly than now that I have a message to this generation. Where, or even how, that message must finally be delivered, I do not know. The exposition of the Gospel of God our Savior is my one passion and burden. Beside it all other ambitions dwindle and fade away. To it I have given the whole strength of my being.

"Wherein I have failed toward you in this great service, I sincerely ask your forgiveness; and, that we may be Divinely guided in the days that are before us, I beg you to pray for me, as I pray for you."

Mr. Lawson is a man of exceptional literary attainments, and with a passion for preaching the gospel. It is to be hoped that an adequate field will open up to him soon.

Among the Churches.

CALIFORNIA.

Berkeley, Park.—Work was begun last week on a new edifice to cost $15,000.

Campbell.—The church building was repainted recently and a porch built in the rear.

Oakland First.—The pulpit was occupied last Sunday by the Rev. S. C. Patterson of Berkeley. Mr. Jump is expected home this week.

Mission, San Francisco.—Word has been received from the Rev. Mr. Lawton of Owosso, Michigan, that he accepts the call to the pastorate.

Benicia.—At the annual meeting last week a deficit of $100 was raised. During the year a total of $1,400 has been paid in for current expenses and benevolences.

Saratoga.—Mrs. C. W. Merrill, wife of the pastor, was brought home from San Francisco last week where she had undergone a critical surgical operation. There is continued improvement now.

Oakland, Olivet.—Rev. B. M. Palmer occupied the pulpit last Sunday. Next Sunday the Rev. Mr. Mears of Alameda is to preach and the following Sunday the Rev. S. C. Patterson of Berkeley.

Kenwood.—The church membership was a little more than doubled during the last year. At the annual meeting the salary of the pastor, the Rev. Mr. Bowman, was increased five dollars per month.

Santa Rosa.—Sunday, January 7th, six were received into the fellowship of the First Congregational Church, two on profession of faith and four by letter. W. C. Day, who has been supplying the pulpit for some time, has accepted a call to the pastorate and entered upon his work.

Sebastopol.—Since last August 43 have been added to the membership. The Christian Endeavor society has outgrown its room. A Junior society has an attendance of 25. At the close of the year all obligations were paid, or pledges therefor were in hand. The salary of the pastor, Rev. R. S. Nickerson, was increased $100.

Pasadena First.—Contrary to his expectations, R. J. Campbell remained a second Sunday in Southern California, preaching at our church to crowded congregations morning and evening, and addressing an after-meeting in the Sunday school room in the evening. He has spent a busy week, speaking at various points in the vicinity of Los Angeles.

Little Shasta.—The trustees have placed a fine wire fence around the church and parsonage grounds costing $300 and are setting out over fifty fruit and shade trees, besides shrubs. The lots have been leveled and will be sown with grass seed in the spring. The women of the valley presented Mrs. and Miss Douglas with a beautiful warm lap robe and also a storm apron for the buggy.

Martinez.—On Christmas Eve five persons were received into the church by letter, and on January 7th, one more was received by letter. The annual meeting was held on January 9th, when about 40 members and their families sat down to a six-oclock dinner served by the ladies of the church. Reports indicated that the past year was a prosperous one, all bills paid, and a substantial balance in the treasury. The members presented the pastor and wife with a dozen stirling forks as a token of affection and good will. Thursday evening, January 11th, Miss Annie Allen of Brousa, Turkey, gave an address on religious, educational and social conditions in the Turkish Empire. The Christian Endeavor societies are planning to contribute to this work sometime during the year.

Hayward.—Rev. and Mrs. B. Dent Naylor were most delightfully surprised on Wednesday evening of last week by the members and friends of the Congregational church in anticipation of their fifteenth wedding anniversary, which was on Sunday the 14th. Mrs E. V. Hamer, the oldest member of the church (82 years), presented Mr. and Mrs. Naylor with a fine large rug made by her own hands. Prof. F. P. Johnson, principal of the high school, on behalf of the church and congregation, then presented two beautiful cut-glass dishes to the pastor and his wife. Mr. Naylor happily responded by thanking the people for these expressions of their friendship, loyalty and generosity. Refreshments were served and an enjoyable gathering closed with heartiest congratulations to the pastor and his good wife. Mr. Naylor has been pastor of the Hayward Congregational church for nearly ten years, and enjoys the good will and appreciation of not only his church but of the entire community.

Long Beach.—One hundred and fifty members of the Congregational church of Long Beach sat down to a bounteous dinner spread for them by the ladies of the church, on Wednesday evening last, the occasion being the annual meeting of the church. After dinner the pastor, Rev. Henry K. Booth, called the meeting to order and reports were given by the various officers and organizations of the work for 1911. The financial reports were very gratifying. The new year opens with all outstanding debts fully met, the expenditures for home expenses last year totaling $6,264. The church owns three pieces of property, the site of the present church, the former Plymouth Chapel and lot, and a lot in East Long Beach which came as a legacy to the church. The total of benevolences was somewhat larger than last year. The present membership is a little over 400, with about 100 members on a retired list.

The Ladies Society, Sunday school, and Chistian Endeavor, all presented very gratifying reports of work and progress. The church has enjoyed the most prosperous year in its history, and looks forward with large expectations to the work of this year, 1912. At the January communion, nineteen new members were received, three on confession of faith. The evening lectures on the book of Genesis by the pastor are filling the auditorium, and awakening much interest in this community.

La Jolla.—The annual church meeting was preceded by a delicious supper to which over forty of the members sat down. This is the first time that the business has been made a post-prandial affair, and it worked so admirably that the innovation is likely to become an established custom. Reports from all branches of the church were optimistic. The membership stands at 57, an increase of over 90 per cent in the past two years. The treasury showed a balance of over $60, with all bills paid. The Women's Missionary society has just voted to hold all day meetings, with lunch at noon. At the morning session the home missionary field will be the theme. In the afternoon the society will study "Daybreak in the Dark Continent," preparatory to representing South Africa and Madagascar at the "World in San Diego" next fall. The Endeavor society is more than ever convinced of the wisdom of the Mission Study plan. Its meetings have been well-attended, and full of interest. Of especial significance is the fact that without effort, and merely in response to pledge cards sent through the mail, the apportionment for benevolences for 1912 has been over-pledged by some $20. The pastor, Rev. Shelton Bissell begins his third year in February.

Angels Camp.—The church at Angels Camp, having been without a regular pastor for two years, upon the arrival of Mr. Goodsell, have been showing their appreciation of Gospel privileges in various ways. Renewed interest in spiritual activities, many are getting back to better habits of attending church, a renewed interest in the Sunday school is apparent—40 out last Sunday in the rain. Ten have lately united with the Senior Christian Endeavor Society. A Junior Christian Endeavor Society has been set going. Eight have united with the church. The younger members of the church, of which there is a goodly number, have been responding to calls to renew their consecration. Sixteen of them were entertained at the parsonage one afternoon last week. The Ladies Aid are planning missionary teas for the coming year for increasing the benevolences of the church. Next week the annual meeting of the church is to be made attractive by every member being present and by closing with a social and supper. In material things there is a strenuous endeavor. The uncomfortable chairs are soon to be replaced by pews. Money is also on hand for a new carpet. The old church in the rear has been repaired and is for use as a social center. The pastor, contrary to his usual experience receives his salary promptly, and some months even ahead of time. On Christmas day the people not being satisfied, with giving the minister only his salary, sent up a load of groceries, canned fruit, jellies, nuts, candies, hollyberries and tender expressions of kindness and good will, intermingled. Truly the pastor seeks the good of this appreciative people.

Sacramento.—In spite of the pouring rain, 152 of the church people sat down to the annual supper Wednesday evening, January 10. The ladies had arranged individual tables with a host and hostess for each. These social family groups provided a cordial fellowship. This church has a fine working and administrative force in its co-operative societies. Their reports were highly encouraging. The moderator of the meeting, Mr. Sparrow Smith, declared them the best yet. The chairman of the trustees, Mr. W. F. Witherbee, reported the purpose to move for the sale of the present church property during the winter or spring. The church had already voted to sell for $100,000, but may lower the figure slightly for an early disposal. Especially in the interest of the Sunday school, a removal must be made nearer to the heart of the residential section. The church met its benevolent apportionments and a little over. Most of the money came in through the Duplex envelopes. Home expenditures and benevolences aggregated over $$5,000. There were 21 members added during 1911, but many names of non-participants were dropped from the roll. However, this year, the church is ready to show a gain, and the promise of continued increase is good. Ten new members have been voted into the church this month. At Christmas time, the congregation, at its morning worship, passed some pleasant resolutions, commendatory of the leadership of the pastor, Rev. Arthur B. Patten. Harmony and hope prevail. With all departments of the church thoroughly organized and active, with the watch-word for 1912, "Promote Public Worship," and with the expectation of removal to a more strategic section, the promise of this pioneer church for the new year is encouraging.

Pasadena, First.—"You don't have to send the newspapers any notice about the annual meeting," said Dr. F. U. Taylor, clerk of the First Church of Pasadena, "for everybody comes. They find it out somehow." And so it proved, for at the "family gathering" on January 3rd, the Social Hall presented an animated appearance as the large company sat down to supper together. In order that the women might be free to enjoy the meeting, the Aid Society had voted to try the experiment of supplying the supper through a caterer. This arrangement proved entirely satisfactory and all sat down together except the young people in charge of the tables. A ballot box had been provided upstairs into which the ballots were cast for the new officers before going down, that the result of the election might be determined without loss of time. At the close of supper reports were given showing every department of the church to be in excellent condition. Eighty-four members were added during the year, 22 on confession, this making a total membership of 525. The church treasurer reported the raising of $8,500 for the current needs, all expenses having been met, including the recent painting of the church. Nearly $3,500 was contributed for benevolences during the year. The Sunday school showed an average attendance of 220, with a decided gain in membership. A strong feature of the First Church is the work of the women. The Church Aid society has handled during the year $1,500 with which it has assisted various departments of church work and shared in some local benevolences. The missionary society, whose year closes in April, is working on its pledge of $700, raising its money altogether by voluntary contributions. As a result of the all-day meeting plan of the two women's societies, practically the same women are interested in both, and an attendance of nearly 200 at the lunches was reported. After the reports had been given, speeches were made by Rev. D. D. Hill, the first pastor of the church,

representatives of the Men's Club, and others, and the delightful occasion closed with an earnest talk by the pastor, Rev. Dr. D. F. Fox, to whose wise and earnest efforts have been added the response of a loving and loyal people to bring about the present happy condition of the church.

Woodland.—One of the largest annual gatherings for years came together at the Congregational church Tuesday evening of last week. The meeting opened with a banquet at 6:30 at which the friends and members of the church sat down together to a splendidly prepared supper. The treasurers of the different departments of the church reported money on hand and all bills paid. Besides all that has been done by the Ladies' Aid Society, there was a balance of over $100 left in the treasury to begin the new year with. The clerk reported thirty additions to the membership during the past fourteen months. Much needed repair work has been done recently on the interior of the church, and the new system of electric lights has added great beauty and attractiveness to the other decorations.

Los Angeles, Garvanza.—The seventh annual meeting of the Garvanza Congregational church was held in the meetinghouse Wednesday evening, January 3rd, with a larger attendance than ever before in the history of the church. The usual bountiful dinner was served by the ladies, who have established a reputation as good hostesses. Rev. Mr. Haresnape began his pastorate with the church last May and there have been additions at each communion, twenty-three in all. Most encouraging reports were made by officers of the church and its various societies and departments of work. Each reported excellent conditions, with all bills paid and unusually large balances in the treasuries. A new heating plant has been installed, and other improvements made. The Sunday school work, especially, is greatly hampered by lack of room. The urgent necessity for more commodious quarters was emphasized by several earnest speakers, one man, not a member, offering a substantial gift. A committee was elected to formulate some plan for a large addition to the present artistic little edifice.

Oakland Fourth.—On January 9th, the annual meeting, preceded by the annual dinner, served by the ladies at 6:30 p. m., was attended by about one hundred of the members. We had hoped for a larger number, but many were absent by reason of the inclement weather. The encouraging reports, from all officers and representatives of auxiliaries, were listened to with interest, but none more appreciated for what it contained and for its beautiful expression than the report of Mrs. W.C. McLure, secretary of the Ladies' Aid Society. This was the piece de resistance of the program and revealed a very willing and substantial source of church support and is one of the societies which, after meeting all and considerable demands and indebtedness, comes to the opening of 1912 with a material balance in the treasury. Our pastor, Mr. Brittin, interested us with a clear, concise report of what has been accomplished during the year just closed and presented conditions as he finds them with practical suggestions and earnest recommendations for advancing and unifying the interests of all church departments to the end that the ultimate aim of each and all shall be the same; the whole organization an harmonious family where the concern of one is the concern of all, the joy of one the joy of all—where all interests are so blended and interwoven as to link every effort into a chain of Christian endeavor for the enrichment of the Kingdom of God. Discussions followed as to ways and means of accomplishing these results and committees were appointed to work out the main issues for this year's plans. We were blessed with three generations of ministers: Rev. Mr. Cook (father of the church), Rev. Mr. Maar (the beloved of his people), and Rev. Mr. Brittin, our very much esteemed and helpful pastor, being present. . . . Nearly all of the church officers were re-elected and the Sunday School election ratified. Eleven members from Fourth Church attended the sunrise communion and prayer service held in the First Church on New Year's morning at which our pastor, Mr. Brittin, presided, giving a short address and administering the sacrament.

"The New Year comes with silent tread,
New hope, new joy, new light to spread.
It bringeth something new to each,
And lessons old 'twill newly teach.
It cometh, too, to take away
Old griefs and woes which fain would stay!
Oh, speed them, speed them, glad New Year!
Come, cast out bitter doubt and fear.
Speed in with silent, loving tread,
New hope, new joy, new light to spread."

SAN JOSE SINCE DR. PATCHELL'S DEPARTURE.

The San Jose Church has been exceptionally fortunate since the departure of Mr. Patchell in that it has had the ministry of Rev. Augustine Jones, formerly a resident of San Jose, where his parents still live. After completing his course at Stanford University, Mr. Jones attended our Congregational Seminary in Chicago, graduating there four years ago. He then was pastor of the Fourth Church of Oak Park, Chicago, for two years. His residence in this great city has brought to him experience in varied forms of Settlement work. The Seminary gave Mr. Jones the Scholarship for Oriental research to continue over a period of two years. Investigation of Comparative Religions and Educational Missions has led him to Syria, Turkey, and Greece, and to months of study in Edinburgh and London. Early in February, Mr. Jones will leave for China, Korea, and Japan, with the purpose to return to this country at the end of May. Mrs. Jones is also a graduate of Stanford and an experienced teacher; it is a great pleasure to welcome her with her husband back to the homes that have loved them.

The first Sunday in February Rev. Wallace W. Willard, of Aurora, Illinois, meets his first appointment here. He is spoken of as a rare man, of broad culture, preaching sermons packed with stimulating thought, with a message especially for the young folks, and a personality that gives him a hearing in all walks of life. It is expected that he will preach for us for two months.

PLYMOUTH CHURCH, SAN FRANCISCO, CELEBRATES HER FIFTIETH ANNIVERSARY.

Plymouth Congregational Church, San Francisco, celebrated its fiftieth anniversary last week. On Friday evening there was a dinner and a reception at which gathering not only the present members, but several former members were in attendance. During this anniversary occasion letters were read from the Rev. Dr. T. K. Noble of Washington,, and from Rev. Dr. I. C. Meserve of Pasadena, two of the former pastors.

Historical addresses were made by Deacons S. F. Bufford and M. Marcus.

The anniversary sermon was given by the pastor, Rev. R. W. Rogers.

Tribute was paid to members passed on into the other life, among them S. S. Smith, W. M. Searby and E. D. Sawyer.

In 1854 Sunday school work was started in a little wooden building on the corner of Geary and Mason streets, to which was given the name "The Little Brown Church." Out of this grew in 1862 Plymouth Congregational Church, and its first edifice was built on Taylor street in 1864. The church started with 22 members. In 1882 the house of worship on Post street between Buchanan and Webster was built.

The church has had nine pastors: Rev. John Kimball, Rev. J. A. Benton, Rev. E. G. Beckwith, Rev. T. K. Noble, Rev. W. H. Scudder, Rev. W. D. Williams, Rev. F. B. Cherington, Rev. I. C. Meserve and Rev. R. W. Rogers.

Although not a strong church in recent years, Plymouth has, through its consecrated laymen and pastors, entered with large influence into the religious life of San Francisco and California, and with great faith its devoted adherents of today labor on, believing that its field for service will enlarge with the passing years. Plymouth has a history for the planting of other churches and in devotion to the needs of a difficult field of which all Congregationalism hereabouts is proud, and many there are who will bid her Godspeed as she passes the half century mark of existence.

A MID-WEEK PROGRAM AT PALO ALTO.

The Congregational church at Palo Alto announces for eight Wednesday evening meetings, beginning this week, a study of the treatment of the prisoners in the California penitentiaries. The first page of a little folder bears these words:

"A study of the theory and practice of our treatment of prisoners. What has Christianity to say about it? San Quentin and Folsom are our prisons. We are in part responsible for the policy of Warden Hoyle and his helpers. Let us know what we are doing, and why. 'As ye have done it unto the least of these my brethren ye have done it unto me.' "

Then under "Suggested Studies," on other pages are these paragraphs:

Wednesday, January 17.—How San Quentin impresses a one day visitor. Mr. Campbell went thrrough the prison and will tell about it.

Wednesday, January 24.—Why do we put men in prison? What do you expect the prison to do to them? To prevent crime? To punish criminals? Get a rock bottom answer to this.

Wednesday, January 31.—Can prisoners be trusted? Are they criminals, or men and women? Experience of Warden Tynan and Governor West. Would you trust a prisoner who has served his time? How would you treat him?

Wednesday, February 7.—What is the parole? How obtained? Can Palo Alto give a start to paroled men? Can you?

Wednesday, February 14.—Personal experiences with San Quentin prisoners. Informal talk. Questions answered. Mrs. D. H. Munger.

Wednesday, February 21.—The indeterminate sentence. Juvenile court. Segregation of prisoners.

Wednesday, February 28,—Capital punishment. Does it help? Why? Are you for or against it? Would Jesus hang a man for crime? Would he hang the man committing the worst and most revolting crime? What do people in other states think about it? How will you vote on it?

Wednesday, March 6.—Some practical first things to do to make San Quentin and Folsom the best kind of institutions for law-breakers. Mr. H. W. Simpkins.

THE FRIST CONGREGATIONAL CHURCH OF REDLANDS.

The Way the Finances Are Presented.

The First Congregational Church of Redlands has laid the matter of benevolences and current expenses before its constituents in an admirable way. It is by means of an attractive four page folder on which is printed the budget decided upon by the church officials for the year 1912. In this it is stated that the opportunities for service are greater both at home and abroad than ever before, and that if the spirit of self-sacrifice for the Master's sake takes possession of the people they may see the Kingdom advance with mighty strides.

As to Home Missions, for which the Redlands church wishes to raise $1056, it is said:

"Every dollar spent in California, great care being exercised not to enter fields well supplied with churches, but occupying neglected places or strategic points that promise large returns in the future."

Under the caption of 'The American Missionary Association," mention is made of the wide field occupied, and then it is stated that the gifts unless otherwise specified go to the work among the Chinese and Japanese in California.

As to The Church Building Society, for which $264 is asked, it is said:

"This society spends many times this amount each year in California in building churches and parsonages in needy places. A small sum for a great and important work!"

With reference to The Sunday School and Publishing Society the remark is: "A great work has been done in this state."

Concerning those to whom the society of Ministerial Relief ministers the word is: "The least the church can do is to see that such do not come to want."

As to Foreign Missions the statement in part is: "There are wonderful opportunities which will be lost unless the work is greatly extended now."

The total requirements for the Redlands church for 1912 are $6,700. The minimum amount for benevolences is $3,300.

Music has an important part in modern church work. We notice that our Redlands church expends in this way $1,800 a year.

Indebtedness Removed And Recent Accession.s

In a recent canvass a $5,000 indebtedness on the church was removed.

Fourteen persons united with the church the first Sunday of January, six on confession.

A Message For 1912.

In a New Year greeting the Rev. Dr. J. H. Williams, the pastor, said:

"A year means so much now, is so big with possibilities, that we need to enter it with thoughtful step and a prayerful spirit.

"We love our church, we hold to its standards of faith, but we realize that the demand of the age in which we are living is for efficiency. The problem then for us is how we may best attach our love and faith and abilities, such as we have, to the world's work, and help it forward during 1912.

"The promise for effective service is excellent. Our Sunday School was never better organized, our young people are alive and ready for service, the women are carrying on their work with strength and vigor, and the men can be depended upon to stand back of every worthy project.

"The Men and Religion Forward Movement will bring to us in the Spring all we are ready to take from it, and the Southern California Conference which comes to us in May will furnish room for all our activities.

"The year 1912 sends its challenge to our faith and courage, a challenge which I am sure we shall rise to meet in the spirit of our Master."

The Home.

THE QUESTION.

Were the whole world good as you—not an atom better—
Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbor to defeat;
Schemes its neighbor to defraud;
Schemes some culprit to applaud—
Would this word be better?

If this whole world followed you—followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

By George Klingle.

SYMPATHY BEGINS AT HOME.

Our own! How infinitely better we love them, better than we do any other people in the world. And yet, do we treat them better than we do other people? Alas, no! At least many of us do not. Perhaps we unconsciously feel that "our own" will understand and pardon our sharp speeches, our brusque remarks, our uncharitable criticisms. But that does not excuse us for imposing on their love and understanding.

We are not intentionally unkind, but it is true that we find it harder to overlook the shortcomings of the members of our own family than those of the members of some other person's family. Perhaps our very pride in them makes us oversensitive to the faults of those we love—at any rate so we like to excuse ourselves for our intolerance.

"I love my husband so much," pleads the sharp-tongued wife, "that it hurts me to see a fault in him, and I speak of it with feeling."

But why not exercise the same gentle tact toward this fault that one would toward the failing of one's neighbor? How many of us deliberate as long and approach as tactfully the members of our own household when we deprecate their faults as when we speak to our friends of their offenses?

I do not refer now to the reproof which a parent administers to the child who is so young that he must be taught by reprimand or punishment. But when he has become a man, surely there may be put away from him such childish things as scoldings.

It is not only in the matter of fault-finding, either, that we are not so fair with our own as we are with others. Why do we also find it easier to sympathize with an acquaintance than with our own flesh and blood?

"I am anxious about Helen," I heard a woman declare. "She looks pale and tired, and—poor dear!—she has so many worries just now!"

Helen has worries—a brother who has just recovered from an attack of typhoid and who will be a semi-invalid for months to come; a younger sister to put through college, and for whose tuition she must pay, and an income that is not elastic and over which she will have to exercise strict supervision. But as Helen's friend deplored all these facts I found myself thinking of the speaker's own sister—a widow with five children, all of them still in school, herself a sufferer from a disease that will never be better, although she may linger on for years. She is a music teacher and has a class, and thus manages to feed and clothe her little ones. But what of the future? Will her strength continue until all of the children are self-supporting? And if she should faint by the way who will look out for them? Perhaps it may fall the sister's lot to do so—this same sister who has become so accustomed to Mary's troubles that she forgets to sympathize with her. But I wonder if Mary's heart does not ache when she hears one of her own pouring out on an outsider the sympathy for which her tired soul longs in vain.

Of course Mary should not think of these things. She should by this time have learned unselfishness and patience and the sad lesson that one's own—unless they are very exceptional "own"—get tired of hearing of one's grievances. Perhaps the only one who does not weary of them is mother or father.

"I am going to take Mrs. D. out walking this afternoon," announced a pretty young girl. "She is not a bit well and I am sure it will do her good to get away from her home and her thoughts for a few hours."

"I am sure it will," cordially assented the pale-faced mother, looking up from her sewing. "Go on, dear, and give her a pleasant time."

And the girl went, so absorbed in the thought of her kindness to an outsider that she did not pause to note the mother's lack of color, nor to remember that she had not been outside of the house for a week. She was not strong and disliked to go on the crowded streets alone; her daughter had grown accustomed to this fact and, therefore did not feel that it called for any especial sympathy.

That is one of the tragedies of life—that everybody gets used to the suffering but the sufferer herself. When Shakespeare remarked on the fact that everyone can bear a pain but him that has it he spoke a great truth. We grow used to the weakness of the invalid, the grief of the bereaved, the poverty of the poor. They have no longer the interest of novelty, and we cease to feel sympathy for them—God forgive us! It was like Christ to heal as quickly the woman who had had a disease for twelve years as he did the little girl who had been ill such a short time that people had not grown used to it. He must have known what it meant for the weak, tired woman to have spent all her living on physicians, none of whom had healed her. And how weary those same men must have become of

hearing the invalid describe her suffering! I think Christ was the only Physician who never wearied of chronic cases.

Perhaps the fact that "our own" are to us chronic cases prevents our having a sustained interest in their pains of body and soul.

"I get so tired hearing of sorrows I cannot help!" exclaimed a warm-hearted woman.

Ah, but she failed to appreciate that the mere telling of them to a sympathetic listener does help. Who of us has not known a lifting of our own burden after sharing the story of it with another?

It is hard to be patient with the same old complaint. But some time the one who now turns to us for sympathy may be where human sympathy counts for naught. Surely that thought will move us to try to spare ourselves the bitter anguish of regret that will then be ours if we can remember any tears that we did not try to dry, any appeal for loving understanding that we met coldly or unresponsively. Of all the Christlike attributes with which we are endowed, sympathy is the sweetest and most helpful. What would the Master's life have been without it? And to give sympathy to our own is a God-given duty.

Tales of imaginary troubles are peculiarly exasperating to the practical listener and make it hard to give patient sympathy. But we must try to remember that if one is frightened at a shadow she is just as much frightened as if it were substance, and she suffers just as much. That is a truth young people with strong nerves are prone to forget when they criticise the "fussiness' of their elders.

Perhaps we say that these same elders should learn self-control. But some of us may know what it is to fight the terrors of darkness; to pray alone, "God, keep me from being a coward!" and to try to hold fast in the blackness; to strive to believe that the Everlasting Arms are beneath us, although we may not feel them. If we have learned thus to suffer in silence, should we not pity the more those of our own who have not learned to do so; those whose faith or courage is so weak that they are like frightened children? We sigh with compassion for the friend whose mental condition is such that she must be sent to a sanitorium; tears come to our eyes when we think of the patients in institutions for the insane. Do we feel the same tender pity for the nervous sufferer in our own home who turns to us for the cheering or reassuring word? Do we not rather tire of her "foolish weakness"?

Sympathy with the outsider is right, patience with his failings is a part of Christianity; but they are of little avail if our own go uncomforted. We may claim that the telling of their troubles is not good for them; that talking of pain only makes it worse. But that side of the matter is not our business. Our part is to keep quiet about our own worries and to be patient with those of our dear ones. Let us "begin at Jerusalem" before going to other cities. Let us first find our own brother before we pride ourselves on bringing others into the Kingdom. And when we have such clear vision that we can discern with sympathy the needs and woes in our own families, we will surely have such strong sight that we can see and sympathize with the sufferings of all mankind.—Virginia Terhune Van de Water, in The Continent.

CARE OF THE EYES.

Eye abuse is common enough. Some of it is due to carelessness, more of it to ignorance. A friend of mine put his desk against a window. Then he worked, fronting the window and a brick wall fifty feet away on which the sun shone for hours daily. In the course of a week he began to be nervous—couldn't understand what was the mater. Later on he was saved from serious impairment of vision by the discovery that it was the glare on the wall that was causing the mischief. Gathering around the evening lamp is one of the most pleasant things in family life—and one of the most destructive to its health unless the eyes are protected. To one who knows, the spectacle of a young person bending over the table with the full brilliance of a gas or electric lamp striking on eyes and book seems criminal. Yet where do you find a home where children are taught to sit with their backs to the light? We abuse the eyes by using them at short range (reading, writing, sewing) in sufficient light, by using them too continuously in good light, by reading on cars, where the vibration and frequent light-changes disturb proper focusing.

"Eye-strain," however, of which we hear so much nowadays, is not always the result of eye abuse. One may suffer from eye-strain and be totally unconscious of it. Often it is the unsuspected cause of ailments that the victim or his physician never dreams of connecting with the eye at all.

Eye-strain is brain-strain, for the eye is, practically, the brain trying to see. Eye-strain, in some degree at least, is probably universal. An eminent oculist in Philadelphia testifies that he has examined ten thousand pairs of eyes without finding a perfect pair among them.

Some of the defects which cause eye-strain are easily explained. One's eyes may be of unequal length. The inequality may measure but one four-hundredths of an inch; still that slight inequality hinders good team-work and causes strain. And this strain is increased if the eyes are "far-sighted." Thise who wear spectacles form the habit of turning the head rather than the eyes when looking sideways or up and down. Disuse of the eye muscles impedes circulation. The eyes should be moved frequently from side to hide horizontally, up and down, obliquely—in all directions. The eyes are constantly changing, even in school life. After middle age the focusing lens—controlled by the ciliary muscle, begins to give trouble. The lens loses its elasticity, the muscle its power to contract, especially when astigmatism is present. "Accommodation," as it is called, ceases. Further, the lens by degrees loses its transparency, tends to become opaque—a condition which only the skillful oculist can prevent.—Zion's Herald.

THE INNER PEACE.

It is common enough to hear and read regretful comments on the restlessness of our modern civilization, which seem to assume that people in other ages knew only a quiet placidity of existence, undisturbed by that eager activity which characterizes life, both physical and mental and spiritual, today. Before steam and electricity had altered conditions of living, and before science and philosophy had widened fields of thought and speculation even for the least venturesome of our race, it is true that there could not have been the variety of opportunity that is open to us to-day, and which seems sometimes rather to distract than to enrich. To say, however, that the lives of individuals were in many respects more restricted is far from saying that they were more restful and harmonious. On the contrary, the deep sense of contrast between that

which man wants to be and to do and that which the circumstances of his lot compel him to accept has been one of the impulsive forces all along the line of human progress; and it is this sense of contrast which impels us to reach after, sometimes thoughtfully, sometimes unwisely, all the blessings that are offered to us, and to try to make our lives as rich and complete as possible.

Probably this feeling is not essentially different, even in men whose opportunities can only be contrasted, not compared. There is an innate desire in the human heart for more life, for fuller chances of development and growth. Out of this eternal longing the thought of immortality was born. It is the "joy hunger" which forces us to imagine a state "unlimited in capability for joy, as this is in desire for joy." It has been the spur to noble souls, straining after unattained ideals; and, again, the discouragement of the contrast, the hopelessness of the pursuit, has borne down many a tired wrestler with fate. We want our lives to stand for something, and we want to be respected and loved by those about us; but, instead of setting about some high work that would put new meaning into the days, we must perhaps earn the money for next week's bread and butter, and that, too, in some commonplace, uninspiring way. It is easy to admit the desirability of a noble character, but it is hard to accept the materials which are given to us for upbuilding it. Nevertheless, it is the way a man reconciles the ideal of his longings with the actual facts of his life that decides what kind of a man he really is. It seems sometimes as if this were the sum of all philosophy and religion,—first to be willing to accept one's self, and then deliberately and persistently, day after day, year in and year out, to make the best of all that self can be and do, trusting ever to tendencies rather than results. It often seems as if this included the renunciation of happiness; but, in reality, it is the first step not only to happiness, but to peace.

It is interesting to note how spiritual leaders of the past have tried to quiet such inner conflicts, and to bring peace to the troubled heart. Many thought it could be attained only by complete withdrawal from the world and avoidance of material cares. Epictetus sought ever to accommodate the mind to the facts. "You must altogether control desire," said he. "You must have neither anger nor resentment nor envy nor pity." The essence of the quietism of Molinos was "to find **within** the peace denied **without.**" His doctrine of spiritual silence bade man "lie still and passive, if so be that he may work his gracious will on us"; and he promised that through his refuge of "internal recollection" (re-collection) he would "disentangle the soul and bring it the rich treasure of internal peace." Matthew Arnold thought to find the secret of the calm stars, that with joy perform their shining, in a self-dependence that should be "bounded by itself," unheeding the restless striving of others.

The stoics and the Mystics have many a message for us still; but the secret of inner peace is not to be learned from books, nor is it an experience to be accepted second-hand. It must come in and through the struggle—yes, even through the failures—of life. At first it dawns more as a vision than a reality; but the soul that seeks steadfastly to bring about the truest, best things, not for its own sake only, but for others, surely finds it, in part at least, and it is a blessed truth in life that sometimes we are privileged to know, even here in all this nineteenth-century doubt and restlessness, rare natures on whom it has descended in all its beauty. Not removed from the world, but sharing its sorrow and pain, they yet open to us in sudden, sweet reevalings the wonderful strength that lies in peace given "not as the world giveth."—Christian Register.

A LOVE LESSON.

She died and left him lonely, and he had loved her with a great love—though of course he had not always told her so. But God took pity on his grief. Now this will not be given to you or to me, but to him it was given to visit his wife in that strange land whither she had gone. Bright-winged angels were there, but the man marveled much that in the home of so sweet a soul there was neither jasper walls nor pearly gates nor glassy sea. When his wife saw his wonder her face grew strangely wistful.

Soon his disappointment changed to joy as he saw bright angels useing all their powers to make her happy by tender words and deeds. At last he spoke:

"Heaven is not what I thought," he said. "Still, it is a happy, happy place."

"O sweetheart, sweetheart, sweetheart!" cried his wife piteously. "Can't you understand it yet? I am not in heaven, and I cannot be there for long, long years!"

"This," said one of the angels, "is only the place where good wives come to have made up to them the little tendernesses that they have never had on earth."

The man groaned. Then he seemed to sink down endless abysses of black space and blue air; and at last when the golden robins were beginning to sing in the purple dusk of morning, he woke in his bed with tears of joy.

He kissed the tired little wife by his side. She did not wake, but she returned the caress and murmured his name.

She never asked why the days thereafter were so much happier, but her heart was no longer heavy and hard to carry as it used to be.—Wentworth Hewitt, in Zion's Herald.

Our Young People

TWO TRAVELERS.

Little Miss Selfish and Lend-a-hand
Were journeying up and down the land.
On Lend-a-hand the sunshine smiled;
The wild flowers bloomed for the happy child;
Birds greeted her from many a tree;
But Selfish said: "No one loves me."

Little Miss Selfish and Lend-a-hand
Were journeying home across the land.
Miss Selfish met with trouble and loss—
The weather was bad, the folks were cross;
Lend-a-hand said when the journey was o'er,
'I never had such a good time before."

TWO LITTLE SHOES.

Two little shoes were standing on the shelf in the shoe shop. They were very shiny, their lacings were uncrumpled, they were new shoes, they were boys' shoes!

They could look out of the window into the busy street. They could look down into the busy shop. They could see everything, yet the little shoes were not happy.

"I wonder why I feel so queer?" said the little shoes to a pair of men's shoes at his side. "Big shoes, tell me why? You are so much wiser than I am."

"But how do you feel, little friend?" said the big shoes, kindly.

"h—empty, hungry," replied the little shoes in a very forlorn way.

"That is because you have no small, dancing feet laced up inside you. But do not lose heart. Some day your boy will come. He will carry you away on his fat, little feet. He will run up and down all day long, and then you'll not be lonely, you'll not feel hungry."

"Will he come to-day?" cried the little shoes, eagerly.

"No one knows. Just wait and see." So each day the little shoes waited hopefully. At last a sunny spring morning came and with it a pretty lady. Now the lady held by the hand a little boy who could not keep still one minute. He had bright goldy locks that went bibbety-bob. His cheeks were like two pink roses, and his mouth was made to kiss.

Little boy ran up and down the shop. He chased the solemn old dog from his warm corner by the fire. He tried to climb up on the backs of the chairs. At last the shop man caught him and swung him up on the cushioned bench.

"Hi! Mister," he said. "When a fellow wants a pair of new shoes, he has to keep still just a minute."

The little shoes almost trembled when they say the man coming his way. Was that his boy? Was he really to be chosen at last?

The shop man reached up and took down the little shoes. "Here's just what you want, ma'am," he said. So the old shoes were taken off and the new ones slipped on. Oh, how warm and pleasant it was to feel those fat toes cuddling away inside! The shoes no longer felt empty and hungry.

"How do they feel, Bunny?" said the pretty lady, after the shoes had been laced.

"Just yovely," said the little boy. "Can't I wear'em home, Mother?"

"Are you sure they are all right?" said Mother doubtfully.

Little boy slid down from the seat and ran skipping to the other end of the shop, every yellow curl bobbing. "They're just yovely," he cried.

So the old shoes were left to be mended and they all started for home.

"Good-bye, kind, big shoes!" cried the little shoes. "Good-bye, little friend," said the big shoes. "I'm glad your boy has come."

So the plump feet in the new shoes danced home. They went up and down and around the house and yard until bedtime, and then both shoes and boy were tired out.

The little shoes felt lonely and sad when the boy's feet were taken out of them. They wondered if that was the end of all good things. But another day came, with its sunshine and the boy's sweet laugh.

"You must not go out of the yard, Bunny," said Mother.

"No, Mother, I'll not," promised little boy dutifully. For a long time all went well, then the little boy stood by the gate and peeped out.

"Oh, dear-" thought the little shoes. Boy opened the gate and at the same time looked up at the windows; no one was watching.

Then one foot slipped outside. "No! no!" cried the shoes. But the boy did not listen, and out went the other foot.

"Don't! don't! please don't," implored the little shoes. "Mother said, 'No! No!' " But still the boy did not listen. The feet began to run and the shoes had to run, too.

They went down to the river, and little boy picked up pebbles and threw them into the water. It was such fun, and he threw harder and harder. Suddenly his foot slipped, and over went boy and the new shoes into the water!

A man heard the boy scream and pulled him out. He was not hurt, but, oh, so wet. The man was a kind man and carried him home. Mother was just coming out of the gate when they reached there.

"Oh Bunny!" said Mother sadly, when she heard the man's story and thanked him.

"I couldn't help it! The shoes made me go! I didn't want to. I tried not to, but they just made me!"

"The new shoes?"

"Yes, Mother."

"Then they were very naughty! I think we must hang them." Oh, how unhappy the shoes were. Boy, his boy, had not been true to him!

Boy was stripped and popped into a warm bath. Then he was rubbed, rolled up in a blanket, and put to bed. Then mother took the shoes and hung them up over the fire.

Sad, indeed, were the little shoes. The water rolled down their lacings and fell in drops to the floor. It truly looked as if the shoes were crying. Boy watched the drops with a strange, heavy feeling in his heart. It got bigger and bigger and boy began to cry.

"What is it, Bunny," said his mother.

"Don't hang my new shoes! They didn't do it! See, they're crying!"

"Who did it, then?"

"I did! I ran out of the yard! The shoes didn't make me."

"Poor little shoes," said Mother, taking them down. "Bunny is sorry. You shall not be hung any more."

Oh, how happy the shoes were as they stood on a cricket by the fire and got nicely dried. His boy had been true to him after all.

Boy went to sleep, and the yellow kitty snored by the fire, too. By and by some one rubbed the shoes with oil and made them soft once more.

The next day little boy woke up laughing, and the happy time began all over again.

—Kate Brown in Christian Register.

SUITABLE GIFTS.

Santa Claus was making out his list. "I mustn't forget the poor animals," he said, and jotted down the following:

For the cow—a horn.
For the pig—a nice pen.
For the lynx—a golf set.
For the fox—a brush.
For the bat—a ball.
For the gnu—a novel.
For the seal—a stick of wax.
For the kangaroo—a jumper.
For the dog—a bark (full rigged).
For the grizzly bear—arctics.
For the tapir—a box of matches.
For the adder—slate and pencil.
For the cat—some a-mew-sing toy.

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I am so weak, dear Lord, I can not stand
One moment without thee;
But, oh, the tenderness of thy enfolding,
And, oh, the faithfulness of thy upholding,
And of the strength of thy right hand—
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy Grace is enough for me.

It is so sweet to trust thy word alone;
I do not ask to see
The unveiling of thy purpose, or the shining
Of the future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea—
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me.

—George Macdonald.

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